



Ethnographic study of ethnoparenting practices in the Samin community of Jepang village

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Abstract

This qualitative research, conducted in Jepang Village, Margomulyo District, Bojonegoro Regency, aims to describe the ethnoparenting process and character education values within the Samin community. Using an ethnographic approach, data collection involved observation, interviews, and literature review. Interactive analysis revealed that Samin ethnoparenting practices are rooted in Surosentiko Samin's teachings, emphasizing five principles such as *laku jujur, sabar, trokal, lan nrimo* (being honest, patient, persistent, and accepting destiny); *aja dengki, srei, dehwen kemeren, pekpinek barange liyan* (do not be envious, greedy, take advantage of others, or steal someone else's property); *ojo mbedo mbedakne sapodo padaning urip* (don't judge people based on their life situations; everyone is family); *ojo waton omong, omong sing gawe waton* (talking is more than simply being able to speak; you must also be able to prove it); *biso roso rumongso* (implies feeling positive or having a good assumption about everyone). Ethnoparenting practices encompass five stages: pregnancy, childbirth, infant care, school-age care, and adolescence. Character education employs role-modeling and habituation. This study contributes to understanding Samin cultural parenting practices and their significance in shaping children's character. These findings contribute to the integration of indigenous parenting models into character education frameworks.

Keywords: *Ethnographic Study; Ethnoparenting; Samin Community.*

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Introduction

Indonesia, as an archipelagic nation, is known for its ethnic and cultural diversity. As an enormous and diverse country, scientific studies that involve comprehending the diversity of the Indonesian, including their culture, language, religion, ethnicity, and natural resources, are regarded key concepts and elements. Indonesian pioneers combined this multiplicity under the 'Bhineka Tunggal Ika' symbol, which represents becoming one in diversity.

The Samin is one example of an ethnic community located around Blora, Central Java Pati, and in the Bojonegoro district of East Java. The Samin consists of individuals who follow Saminism's principles. This belief is from Samin Surosentiko, who was born in 1859 in Ploso Kedhiren Village, Klopodhuwur, Randublatung, Blora. Saminism's beliefs appeared in response to the arbitrary treatment of the native people by the Dutch Colonial government. Their resistance was not physically, but rather an objection to all of the norms and obligations forced by the Dutch government at the time, such as refusing to pay taxes again (Rosyid, 2013).

The characteristics of the Samin or Sedulur Sikep community are honesty, a strong feeling of togetherness, and wisdom (Nurdyansyah, 2013). They placed a high value on human existence as individuals and social beings, and they are deeply committed to social solidarity. They respect and support each other in their community. "Samin Society" indirectly adds to ideas of the rightful utilisation of nature. Samin shares knowledge based on local wisdom. Samin people think that other people are part of their family and should be treated with the same respect as themselves, because their cultural beliefs declare that everyone is a family.

The Samin in the Village communicates in a unique style that reflects their traditions and social beliefs. They commonly use simple and informal Javanese (ngoko and krama mixed) in daily interactions (Mardikantoro, 2012). The language they use sounds harsh, as is typical of East Javanese styles of communication. Social solidarity is extensively respected, where they support each other. In the current government, the Samin people use concepts or techniques to criticise, while remaining silent and not opposing the government. But still criticise passively. In short, the Samin people never deny any type of government assistance, but they also never beg for help from anyone (Hanifah, 2019).

The Samin highly values "solat," which means solahing ilat (movement of the tongue). The tongue must be kept in control so that we can always speak truthfully and never cause harm to people. The tongue is the source all kinds of issues. Don't hurt others if you don't want to be hurt, don't lie to others if you don't want to be lied to, and so on (Rohmatuszahroh & Rahmawati, 2024). Studies on local heritage in domains such as education, linguistics, mitigation of disasters, literature, botany, and parental continue to be underexplored, including a shortage of local research on child parenting (Apdelmi et al., 2025).

Research on local parenting aims to reveal various cultural riches in the context of child parenting. Ethnoparenting refers to parenting practices rooted in specific cultures or ethnicities. Indonesia, as a multiethnic and diverse country, showing a unique characteristics in each of its regions, including in terms of child parental practices. Ethnoparenting as the concept and procedure of child-rearing based on local culture, traditions, values, philosophy, and traditions in a certain location or ethnicity (Riza et al., 2019). The concept and practice of ethnoparenting involve the values, attitudes, practices, and value systems that certain community groups adhere to in a specific area, encompassing aspects such as religious systems, knowledge, language, art, technology, social organisation, and subsistence systems that are considered capable of achieving their members' living needs.

Ethnoparenting in the context of education is highly important, particularly in developing mutual respect in children (Rachmawati, 2020). Educating kids an ethnic group's cultural values might help them become more sensitive to differences and create a tolerance for Indonesia's cultural variety. Ethnoparenting is also used extensively in early childhood Islamic education. Through the Islamic teachings that emphasise tolerance, compassion, and appreciation for diversity is develop the children not just being religious but also having a tolerance to various perspective and traditions. This contributes to a more inclusive and harmonious environment in schools and throughout the community. In this method, children gain not just religious knowledge but also social skills. That highly important to interact with a diverse world.

The parenting model of the Samin community has a unique approach that focuses on local values and inherited traditions (Riza et al., 2019). In early childhood education, principles such as honesty, accountability, and respect for nature are highly pertinent. Values such as honesty, responsibility and respect for nature environment are very relevant. Children can develop strong character and social awareness if these principles are instilled in them from a young age. The Samin Tribe's parenting practices, which frequently involve actively participating in daily living and teaching by example, might serve as an inspirational model. Gardening and environmental protection are two examples of activities that teach children to respect nature. This not only teaches students responsibility, but it also instills a love of the environment. Understanding the Samin community's use of parenting patterns that influence children's character allows us to apply some of their methods and ideals in a broader setting. This fosters a generation that values its own culture as well as others, so enabling contributions to a more harmonious community.

According to the following information, the ethnoparenting of the Samin community in Jepang Village of Bojonegoro District needs more investigation. The qualities of Saminism teachings, which are strongly held by the Samin community in Jepang Village, serve as the framework for studies on parenting styles. This is fascinating since the findings can be used as a reference for ethnoparenting studies in Indonesia.

Methods

This research employs a qualitative method with an ethnographic focus which aims to describe and interpret the culture, social groups, or specific systems (Creswell, 2007). This research's data sources include both primary and secondary data. Primary data were obtained through field observations of ethnoparenting practices among the Samin community in Jepang Village and through unstructured interviews with respondents, namely three parents and community figures within the Samin community in Jepang Village. The Samin community figures interviewed were:

1. Mr. Bambang Sutrisno, representing the third generation of the Samin community;
2. Mbah Karto, the customary leader and head of the neighborhood association (RW) in Jepang Village; and
3. A Posyandu (integrated health post) cadre in Jepang Village.

Meanwhile, secondary data is gathered from papers about childrearing in the Samin community of Jepang Village, Bojonegoro, such as photos, books, historical records, and so on. In addition, secondary data includes literature from past studies on the Samin people in the Japanese Hill of Bojonegoro (Gunawan, 2022). The data was gathered through observation, interviews, and a review of the literature.

This study's data analysis is carried out using an triangulation that includes data gathering, data reduction, data display, and conclusion. First, data reduction simplifies the information to make it easier to understand. Then, data presentation brings all the information together so that decisions can be made based on the presented data. Finally, the conclusion reveals how child-rearing is practiced among the Samin people who follow the teachings of Saminism, as observed through the reduced and presented data (Creswell, 2007).

Results and Discussion

Saminism principles among the Samin people of Jepang village, Bojonegoro regency

The Samin of Jepang Village is a Saminism-practicing group that emerged during the Dutch colonial period and resided in Jepang Village, Margomulyo District, Bojonegoro Regency. This community resides in Jepang Village, located in Margomulyo District, Bojonegoro Regency. The origins of Saminism trace back to Samin Surosentiko, a prominent figure from Blora, Central Java (Benda & Castles, 1969). The teachings were later introduced to the Bojonegoro area by Raden Kohar, a descendant of Samin Surosentiko, who fled to the region and eventually settled in Jepang Hamlet. It was there that he established a community now recognized as the Samin Sedulur Sikep group (Interview with Bambang Sutrisno, leader of the Samin Community in Jepang Village, Bojonegoro, November 6, 2024). In their everyday lives, members of the Samin community

continue to practice and pass down Saminist values to future generations. These core teachings are enshrined at the Samin Sedulur Sikep monument, which stands at the intersection leading into Jepang Hamlet, Margomulyo Village. The five core tenets of Saminism often referred to as noble principles are outlined as follows:

1. *Laku jujur, sabar, trokal, lan nrimo* means being honest, patient, persistent, and accepting destiny.
2. *Aja dengki, srei, dehwen kemeren, pekpinek* barange liyan (Do not be envious, greedy, take advantage of others, or steal someone else's property).
3. *Ojo mbedo mbedakne sapodo padaning urip, kabeh iku sadulure dewe* (Don't judge people based on their life situations; everyone is family).
4. *Ojo waton omong, omong sing gawe waton* (Talking is more than simply being able to speak; you must also be able to prove it).
5. *Biso roso rumongso* implies feeling positive or having a good assumption about everyone.

The concepts presented above are based on Saminism or Samin Surosentiko's beliefs. The values that are frequently taught include both physical and spiritual aspects, such as the concepts of patience, sincerity, and hard work (*trokal*), as well as the attitude of not harming others, as demonstrated by the principle "*sepi ing pamrih rame ing gawe*," which means not seeking personal gain but actively collaborating. Furthermore, they emphasise the necessity of communicating properly with the phrase "*Ojo waton ngomong, ning ngomong kang maton*," which translates as "don't speak carelessly, speak wisely" (Ulfa, 2011).

Parents implement the ideas of Saminism teachings described above to their kids through child-rearing habits. Saminism values are imparted through verbal guidance directed at children. Parents in the Samin community routinely involve their children in cultural practices and traditional rituals to help them become familiar with, and gain a deeper understanding of, their ancestral heritage, cultural identity, and longstanding traditions.

Ethnoparenting practices in the Samin community of Jepang hamlet, Bojonegoro

The parenting style used by the Samin in Bojonegoro is known as ethno parenting. Ethno Parenting is an approach of child parenting that is influenced by local culture or ethnicity. Ethnoparenting is an educational idea derived from the distinctive characteristics of Indonesian culture (Lestari et al., 2019a). According to studies results, the Samin community in Bojonegoro continues to believe in the law of causality and consequence. The Samin community of the Japanese village of Bojonegoro practices ethnoparenting through hereditary traditions and the instillation of ethical teachings that serve as guiding principles. In procedures, it is divided into five activities: pregnancy traditions, birth traditions, baby care, school-age child care, and teenager care.

1. Pregnancy Tradition

When a Samin lady in the Jepang village falls pregnant, her family would perform a *brokohan tukule wiji adam*, or *selametan* ritual. The celebration occurs when the pregnancy has reached four months. In his statement during an interview with Mbah Karto and Wife: "*When a Samin woman is pregnant, as a form of gratitude, the parents hold a thanksgiving as a form of asking for protection for the mother and her baby. The **selametan** or **brokahan** ceremony is held twice, during the fourth month and the seventh month of pregnancy.*"

In the Samin village of Bojonegoro, the ritual of *brokohan* pregnancy is followed by *rujak-an*, which involves the husband and wife consuming rujak together. In Javanese tradition, it is known as mitoni. Mitoni is a tradition carried out by the Javanese people when a mother is pregnant with her first child at the age of seven months (Kusumadewi & Kartini, 2022). In this traditions of Samin Community, a *brojolan* ritual is performed by smashing two young coconuts painted with pictures of Janaka and Srikandi puppets using an axe. In statement during an interview with Mbah Karto and Wife:

"If the axe cut on the coconut is exactly in the middle and straight, it is predicted that the child will be male. If the axe cut on the coconut is not in the middle or is slanted, it is predicted that the baby will be female. When the pregnancy reaches nine months, the parents prepare a tiny pot with a lid to await the baby's birth. This pot will

subsequently be used as a receptacle for the placenta, which the Samin ethnic regards as sedulur tunggal dino, a sibling who protects the baby in the womb."

In addition to the *selamatan* or *brokohan* ceremony, a pregnant woman in the Samin Community must not break certain taboos. They believe that by adhering to these restrictions, both the expectant mother and the baby will be protected. A pregnant woman must not violate certain taboos, such as wasting food or harming or killing animals. This taboo is thought to be practiced in order to prevent abnormalities from affecting future babies (Interviewed with Mbah Karto). Another taboo is avoiding eating from a large plate or container in order to prevent the kid from developing a huge or broad mouth. Next, sitting in front of the entrance is prohibited in order to make easier the baby's birth later. Pregnant women in the Samin community customarily carry small objects such as scissors as protective talismans.

The traditions and beliefs of the Samin community are still firmly upheld to this day. This shows that the Samin people continue to preserve their customs in prenatal child-rearing. It also demonstrates that their beliefs and traditional ceremonies reflect a recognition of divine protection, representing the value of divinity within the concept of ethnoparenting (Oktafiya, 2021).

2. Birth tradition

The Samin birth tradition takes place after the baby is born. The Samin culture in the Japanese village in Bojonegoro has three distinct birth traditions: *brokohan*, *separar* or *sepeken*, and *brokohan selapanan*. *Brokohan*, also known as *selamatan* in Javanese society, is a celebration whereby family members express thanks for something they have received. This *brokohan* practice is conducted in the Samin community to express thanks for the birth of a newborn. The *brokohan* tradition can be practiced four times: *bakdho* birth, *tiga lapan*, *tujuh lapan*, and once a year (Interview with Mbah Karto).

Brokohan bakdho lahir is a traditional ceremony done when a baby is born. When the baby is delivered, the family will prepare a *tumpeng*, which consists of white rice, veggies, and side dishes, and invite surrounding mothers to pray with them. This *brokohan bakdho* birth tradition expresses the family's thankfulness for the baby's birth into the world. The three-eight *brokohan* is held when the baby is three months old. When the infant is seven or eight months old, he or she is allowed to step directly on the ground. This tradition is commonly referred to as *slametan mudun lemah*.

Brokohan bakdho lahir and *mudun lemah* (seven and eight) are the most popular modern *brokohan* traditions. The Samin community currently refers to the yearly *brokohan* as "*ulang tahun*" (birthday). *Brokohan separar/sepeken* is normally performed when the baby's umbilical cord slips off, which occurs around 7 days after birth. According to Mrs. Aminah, the Samin community in Jepang Village rarely practices *brokohan separar/sepeken* traditions. This tradition runs alongside the *selapan* tradition. Meanwhile, the *brokohan selapan* ritual is a celebration held around 35 days after the baby's birth. The informant stated that the majority of guests at the *brokohan* or *selamatan* event are mothers, female neighbours, and family members.

The characteristic of traditional cake known as *mbel-mbel*, which is shaped like a triangular pyramid cone, is the centrepiece of this ceremony. This cake, prepared with sticky rice flour and young coconut, is designed specifically for the *brokohan* celebration. Then it is stuffed with palm sugar or brown sugar, covered in banana or hibiscus leaves, and boiled. In statement during an interview with Bambang Sutrisno (the fourth generation of Samin leaders from the Jepang Village in Bojonegoro):

"The mbel-mbel cake suggested for the birth celebration represents the parents' hopes and prayers for their child to become a kind person. The pyramid-shaped cake is a petition to God that the baby would be loyal to their parents and bring them respect."

In addition to the aforementioned *brokohan* ritual, there is another birth tradition: the burial of the baby's placenta, also known as *ari-ari*. The placenta is buried in a clay pot, with different methods used for male and female newborns. According to the Samin community's

beliefs in the Japanese village, this ritual is carried out to ensure the baby's safety and health. Mbah Hardjo Kardi, the senior Samin of the Jepang Village, is quoted in Ulfa (2013) as saying that babies or children already have their own names. According to him, the names carried are two: *jeneng lanang* (man names) and *jeneng wedhok* (feminine names). When a baby is born crying loudly, it signifies that there is already a spirit (soul, essence, or life), implying that the newborn has found a place to live or spend their life. Furthermore, when planting the umbilical chord, the planter differentiates between males and females. This is because their belief has an impact on the child's future stability and ease. If the male placenta is buried inside the house, it is done so that the child might later assist the parents with their work and business operations. The female placenta is buried outside the house in the expectation that the kid would soon find a partner.

3. Baby Care Tradition

According to the Samin community, when a baby is born, they don't have or bring anything except their parents. At birth, the mother is required to breastfeed the kid. Because a child is a gift from God and an essential component of a mother's life. As a result, newborn newborns receive breast milk directly from Yong'e or their biological mother. If the breast milk supply is insufficient, the baby will be fed other foods, such as *sajin* (rice water) or banana, to supplement the breast milk. Mrs. Aminah, one of Jepang's Village leaders, stated that outreach regarding feeding babies under the age of six months had already taken place.

"In the past, when a baby was two or three months old, they were already given supplementary foods such as mashed bananas or rice water (sajin). However, this practice no longer exists, as mothers now often receive counseling from the village midwife during posyandu (community health post) sessions."

Based on the observations, it was found that young mothers in the Samin community have begun to follow the midwife's guidance by providing exclusive breastfeeding to their babies and only supplementing with formula milk when necessary. According to Mrs. Aminah, for mothers who face limitations, Posyandu (integrated health post) volunteers will collect data, and the village government will provide formula milk assistance for them.

When a Samin family has a baby, they always build a swing out of a sarong, which is typically placed in the kitchen. This swing is used to hold the baby while the mother works in the kitchen (cooking, cleaning, and other tasks). Wherever the mother goes, the baby will be carried in a cotton sling or scarf while holding a little knife or scissors, which are said to shield the newborn from external factors.

When the baby is under a year old, the mother typically does not work outside the home or in the fields. Full-time work in the fields is the responsibility of the husband or father. When the child is about two years old, the mother normally begins leaving them at home and entrusting them to grandparents or relatives, while the mother helps her husband in the rice fields. If there is no one to care for the youngster at home, he or she is taken to the rice field. The child will be sent to the rice fields and farms and placed in a modest hut.

4. School Childcare

The Japanese village already has formal educational institutions, including RA Al Huda Jepang Margomulyo and Sekolah Dasar Negeri 2 Margomulyo. RA Al Huda Jepang Margomulyo was founded in 2008, but has been actively operating since 2010. Meanwhile, SDN 2 Margomulyo has been around since the 1960s. According to Mbah Karto, the original Samin people did not send their children to school beyond the age of seven, the children helped their parents with work. The first students to attend SDN 2 Margomulyo were non-Samin children followed by members of the Samin. In that same year, the younger generation began to bridge and reshape the Samin.

In that same year, the younger generation began of bridging and reshape the Samin community. They began to absorb material from their teachers because of the knowledge they had received in school, and their passion grew with time. Then they started to open up, learning about religion, culture, and information from others. SD Negeri 2 Margomulyo still remains and is the only remaining elementary school in Distric Jepang Margomulyo. Residents who intend to pursue higher education must travel to the district or the city of

Ngawi. Currently, transport in Jepang Village is sufficient. The majority of the main roads to Jepang Village have been paved, and the roads within the village that link to residents' homes are also paved. The ease of mobility has enabled many Samin children from the Jepang village to complete their education (high school, trade school or university).

Samin's parents in the Jepang Village are very supportive of their child's education. They play an active role in their child's education. For example, if parents are involved in school events, they are eager to engage in their implementation. Parents also discipline their children to study; for example, after school, they must do their homework before being permitted to play with their friends. Some kids, particularly teens, assist their parents in the fields in the afternoons, especially during harvest season.

5. Parenting Teens

When the child reaches puberty, Samin in the Jepang village of Bojonegoro focusses his parenting on teaching the child how to work. Boys will be taught to maintain rice fields more frequently. According to Bambang Sutrisno, the Samin community's former practice, which sprang from Saminism teachings in Blora, advised that during their teenage years, guys were urged to conduct *suwito* at their future in-laws' homes. *Suwito* is a ritual in which future in-laws stay at their home to labour in the hopes of marrying their children (Purwanto, 2023). Most of the execution of this practice is based on arranged marriages and takes place after boys reach the age of 17 in high school. And female when reach the age of 15. The procedure of finding a match is indeed planned in such a way that their children follow in the footsteps of their ancestors. However, the Samin population in Jepang Village has largely abandoned this tradition. Many parents want their children to be educated, particularly their sons. If they reach marriageable age, the children have the freedom to pick their partners, even if they are not from the Samin community. There is no age limit for marriage. For example, if a girl completes middle school and is proposed to by someone and accepts, she does not continue her studies and marries. girls are constantly receiving guidance and suggestions from *Make'e* or *yong'e*. At this age, they are taught home responsibilities, the most essential of which is cooking. They were used to helping with household tasks when they were younger, but now they are expected to learn how to cook daily meals and prepare food for *slametan*. It is intended that they will be ready when a man proposes to them.

According to the Samin community's beliefs in the Japanese hamlet of Bojonegoro, there are various taboos for daughters or girls. Girls are not allowed to eat in front of the door because it may prevent the potential partner from proposing to them, causing their match to arrive sooner. Next, girls are not permitted to eat while laying down or reclining; they must sit up to avoid having an unmotivated partner later. When a girl is negligent, her parents, particularly the mother and grandmother, will remind and advise her. This concept is still held by a significant amount of the Samin people in the Jepang Village of Bojonegoro (interview with Mrs. Sumiati, November 8, 2024).

Ethnoparenting is also seen in the Samin community of the Jepang village, where children participate in the implementation and preservation of practices. This can be seen by the children's participation in *nyadran* events, circumcision ceremonies, and festivities. The residents of Jepang Village have a strong sense of family and solidarity, with communal effort for public needs valued above personal needs and community service regarded as praiseworthy. This is illustrated by the community's mutual cooperation activities in numerous facets of life, including both individual and social events. For building houses, cultivating agricultural land, burials, and community festivals such as *nyadran*, circumcision, or weddings. Teenagers will participate. Males will help with worship events, while females will assist with the preparation of traditional foods.

Based on field observations, communal cooperation (*gotong royong*) is commonly seen in the daily life of the Samin community in Jepang Village, especially during activities such as house construction, wedding celebrations, or circumcision ceremonies. According to an interview with Mbah Karto:

"In Jepang Village, when a resident holds a celebration, the local youth will voluntarily help as sinoman (event assistants or helpers)."

Sinoman is a non-formal organisation that acts as a forum for young people in rural areas a tradition that has been passed down through centuries and is still practiced now (Riza et al., 2019) (Kabibur, 2025).

In the agricultural production process, *sambatan* culture is an activity of mutual help in increasing labour that is carried out by numerous households on the basis of exchange. For example, if a household need labour, that family will seek support from other households. In exchange, the family that has been helped will supply labour when the household that previously assisted them requires assistance with agricultural chores. Meanwhile, the practice of reciprocal aid for social activities is known as "*kerja bakti*." *Gotong royong* may take many forms, including repairing and constructing village roads, hamlet roads, cultural halls, cleaning the environment (springs, cemetery), and traditional tasks such as cleaning the hamlet or *merti* village. Men volunteer to do this shared work. This demonstrates that the spirit of mutual collaboration has been developed in the next generation of the Samin community in Bojonegoro since a young age.

The cultivation of the *gotong royong* (mutual cooperation) attitude within the Samin community is part of the development of ethnoparenting through the values of togetherness and communal harmony. *Gotong royong* philosophically reflects the nature of humans and the Indonesian nation. It embodies values such as solidarity, cooperation for justice, deliberation to reach consensus, and mutual respect. From the ethnoparenting practices observed in the Samin community of Jepang Village, several core values emerge that lie at the heart of parenting in Indonesia. These include the value of divinity, identity, environmental preservation, and *gotong royong* (Aqeela et al., 2025).

The character of *gotong royong* (mutual cooperation) in the Samin community has been instilled in Samin children from an early age. This character-building is carried out through habituation activities. Habituation is the easiest method used by parents, as it can be directly imitated by their children. There are many ways parents can cultivate character-oriented habits in their children (Lestari et al., 2019).

In addition to the character of *gotong royong*, other habituations were also found, such as the habit of Samin children asking for permission before leaving for school or going to a friend's house. The child asks for permission by kissing both parents' hands and then offering a greeting. The habit of using polite language is also instilled by Samin parents so that their children can speak politely, using *ngoko alus* and *krama* (levels of Javanese speech) when speaking with others, especially with older individuals.

This is in line, who stated that from childhood, children should begin to develop and practice attitudes and behaviors aligned with Pancasila morals. At this stage, it is still easy to shape children's attitudes and behavioral habits. What is ingrained in a child's soul and practiced by the child will carry into adulthood, as long as consistent nurturing is provided. Therefore, at higher levels of education, the moral aspect functions as maintenance and reinforcement. Thus, through habituation, children are educated, guided, and directed to exhibit attitudes and behaviors within the family and community environment in accordance with the customs and rules prevailing in society (Nasution, 2023).

Samin parents strongly uphold the teachings of Saminism, which are contained in the five *pitutur luhur* (wise teachings). These teachings are deeply instilled in their children through habituation and example. The type of family education they practice emphasizes modeling by both parents. When parents become role models for their children, they naturally become their teachers. This aligns with the findings of, who noted that according to Samin teachings, a teacher must be someone whose words and actions can be emulated. There are no punishments or threats in educating children, as these would only frighten them without bringing about genuine change (Rodiyah et al., 2024).

To provide character education, families use a character-based approach that is easily accepted by children. This approach is implemented through role modeling and the habituation of behaviors in daily life. Role modeling involves providing positive examples that are consistently demonstrated through actions and behavior (Rodiyah et al., 2024). For instance, when a parent corrects their child for using impolite language while speaking to the researcher, the parent does so gently, providing examples of the sentences the child should use in response. The parent

teaches the child how to answer questions politely. The behaviors demonstrated by parents, whether good or bad, are easily observed and will be imitated by the child. Parental role modeling does not always need to be in the form of verbal expressions but requires concrete examples from the parents themselves.

Conclusion

The Samin community in the Japanese hamlet of Bojonegoro engages in ethnoparenting by transmitting traditions and fostering ethical ideals that function as guiding principles. In practice, it is implemented through five activities: pregnancy traditions, birth traditions, baby care, school-age child care, and teenage parenting. According to the research observations, the Samin community of Bojonegoro continues to believe in the law of cause and effect. Samin parents strictly follow to Saminism's five noble rules. This message is deep-rooted in their children by habit and example. The sort of family education that focusses on the example given by both parents. When parents assume the position of role models for their children, they inherently become educators. The ethnoparenting practices of the Samin community particularly in instilling character values such as *guyup rukun* (harmony and unity) and *gotong royong* (mutual cooperation) should serve as an example in child-rearing. The values derived from the noble teachings (*pitutur luhur*) of the Samin community in Jepang Village Bojonegoro, are universal in nature, making them applicable as a model for character education that can be instilled in future generations, as well as a means of preserving the values of Samin teachings in Bojonegoro.

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